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JESUITICAL
APHORISMES;
OR, A
SUMMARY ACCOUNT
OF THE
DOCTRINE
OF THE
JESUITES,
And some other Popish
DOCTORS:

By which true Christianity is corrupted, the publick Peace troubled, and the Bonds of Humane Society wholly violated and broken.

Extracted out of the Writings, Sentences, and publick Acts of the Jesuites, and other Popish Doctors.

Englified by Ezerel Tonge, D. D. who first discovered this horrid Popish Plot to His Majesty.

L O N D O N,

Printed by R. E. for John Starkey at the Miter in Fleet-street, near Temple-Barr, 1679.

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The Index, and Contents, of the Chapters of these Aphorismes.

CHAP. I. APHORISME

1. **O**F the unlimited Power and Authority of the Pope.
 2. Of the Immunities and Exemptions of the Ecclesiasticks.
 3. That the Pope cannot err, though all the World should err.
 4. That the Holy Scripture is of no account, nor to be believed, any farther than the Pope pleases.
 5. That his Decrees and Ordinances ought to be held for Articles of Faith.
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CHAP. II. APHORISME

1. **T**HAT the Leagues and Agreements made about Matters of Religion are of no value, though they be ratified and confirmed by Oath.
2. The Peace of Religion made in the Empire is of no value, but extorted by force till the Council of Trent.
3. Now, therefore, they of the Religion their Favourers, and the Politick Catholicks, their Adherents, ought to be suppressed and exterminated.
4. That it is only for fear of greater inconvenience, that good Catholicks do not endeavour to extirpate them; and in this cause, according to
B
some,

The INDEX.

some, it is better to temporize; and according to others, more forward and engaged, it is not lawful to temporize any more, but earnestly to advance their ruine.

CHAP. III.

APHORISME

1. **I**F that Subjects in full Parliament-Assemblies, or Diets, may judge an Emperour, King, or Prince whatsoever, a Tyrant, the People also may depose him: And in case the States, or Diets, cannot safely assemble, then this Deposition may be lawfully made, by the Advice and Counsel of some Grave and Learned Persons only.
2. That the Subjects and Vassals of Heretick Kings, and Princes, are delivered and freed from all Obligation and Obedience which they owe them; yea, they may depose and drive them away, albeit this was not practised in the Primitive Christian Church.
3. It is lawful for Subjects to poison their Kings and Princes, who have been condemned of Tyranny, by the Advice and Counsel of Learned and Grave Persons only.
4. The Pope may give the Kingdoms, Principalities, and Demains of all those of the Protestant Religion unto Catholics, without any exception.

CHAP. IV.

APHORISME

1. **I**T is lawful to deceive Hereticks by Equivocation, and words of double sense.
2. Yea, Catholick Judges themselves.
3. And more plainly, Catholick Subjects.
4. That these Equivocations ought to be esteemed as done to a good end and intention; and that Princes may thereby be prudently, and wisely taught and instructed in this Aphorisme: He that knows not to dissemble, knows not to Govern.

APHORISMES,
OR,
SUMMARIES
OF THE
DOCTRINE
OF THE
JESUITES,
And some other of their
DOCTORS.

CHAP. I. APHORISME I.

Of the unmeasurable, or immense Power and Authority of the Pope.

THE Pope hath a Plenarty of Power, Spiritual and Temporal; right to command and forbid, to banish and excommunicate; moreover, of Condemning, Penalties, and Punishments; right of Election of the Vicars of the Empire, right to create

create and depose all sorts of Magistrates whatsoever, even Emperours, Kings, and Princes; he hath the same right over all sorts of Dignities and Lordships, and over their Subjects: and all these Points ought to be held for Articles of Faith. On the contrary, he that approves not, nor believes them, ought to be held and declared a wicked and detestable Heretick.

The Proof of this Doctrine.

¹ Cap. u. *Boniface, the Pope, saith, ' That the two Swords, that is, the*
nam fan- *Sword Spiritual, and the Sword Temporal, are in the Power of the Pope;*
tam, ex- *which Kings and Souldiers ought, as his Subjects, not to use but*
travagant, *according to his good pleasure. Yet more, That the Spiritual Power*
de Majo- *ought to be Judge of the Temporal, whether it be lawful or not; accord-*
rit, & obe- *ing to that which is written in the 1. of Jeremy; Behold I have this*
dient. *day appointed thee over Nations, and over Kindreds. That the Pope*

² In cap. *cannot be judged by any Person; for it is written, That the spiritual*
Sollicit. 6. *Person judgeth all things, but he himself is judged of none, 1 Cor. 2.*
de Major. *Wherefore the said Boniface concludes in the same Passage with*
& obed. & *these words, We say, declare, define, and pronounce, that it is altoge-*
in cap. ve- *nerabilem ther necessary to salvation, that every humane Creature be subject to*
34. de E- *the Roman Pope. To that above of Boniface accords Pope In-*
lect. & E- *nocent the III. ² and IV. ³.*
pot.

³ In cap. *Platina in the Life of Pope Gregory the VII. (called Hilde-*
ad Apo- *brand, or Firebrand of Hell) in the 67 page, in the execration*
stolicæ ² *which he uttered against the Emperour Henry, relates these words*
defect. & *from him: Cause, O Prince of the Apostles, and confirm that which I*
rejud. in 6 *have denounced against the Emperour by your Authority, to the end*
that thereby all the World may know, that it is in us to give and take
away, Empires, Kingdoms, and Principalities; and in short, all the
good things which mortal Men possess on the Earth.

The Jesuite Bellarmine, in his 5th Book and ch. 8. of the Roman Pope, saith the same thing of him; and in the 6th and following Chapters, alledges many Authors for the same Doctrine.

Isidore Musconius in his Book of the Majesty of the Ecclesiastick Militia, and Francis Boxius in his Treatise of the Temporal Monarchy of the Church: And the same throughout his Book of the Natural and Divine Right of the Ecclesiastick Power.

Alexander Pasant, a Roman, in his Book of the Ecclesiastick Immunity and Power of the Pope, which Book he not long ago dedicated

dedicated to Pope Paul the 5th, now sitting, in the 45th page.

Silvester Perieras in the Epitome of his Answers to Luther, ch. 9. The Pope of Rome is the true Law-giver, to whom it appertains to make Laws and Ordinances, which oblige every one necessarily on their salvation. Also in a Book made by the Jesuites Entituled *4* ^{At} *Concer-*
Dispute of the Catholick Church, Printed at Treves in the year 1583. ^{tatio Ec-}
in p. 243: and the following Pages; and in p. 263. it is said, *That* ^{cles. Ca-}
the Authority and Power of the Pope is an Article of Faith: And a ^{thol.}
little before, in p. 246. he affirms, *That the Pope hath Power to de-*
pose and to expel any Prince whatsoever, from his Principality and Do-
minion; against whom if he hath pronounced sentence, the People and
Subjects of such Princes ought to obey it without delay.

It is written in the Book of the Rituals, or Roman Ceremonies, ⁵ *Cerem!*
That when the Pope is pleased to get on Horseback, the Emperour ought ^{Eccl. Rom!}
to hold his Stirrup, and laying hold on the Bit to lead his Horse for the ^{Lib. 1.}
space of some Paces: And also when the Pope is at any Feast, or ^{St. 3.}
Treat, The Emperour ought to present him the Bason, and hold him Wa- ^{Part 1.}
ter to wash in. Which is yet more, *The Pope alone, without Council* ^{Fol. 45.}
or Consistory, may depose the Emperours from the Imperial Throne. ^{and St. 4.}
^{5. Part 4.}

The Jesuite Rabadeneira in his first Book of the Prince, ch. 17. ⁶ *Glor. &*
p. 108. Imprinted at Mentz, in 1603. saith, *Whosoever obeyeth not* ^{D. in cap.}
the Command of the Roman Priest, shall dye the death. ^{ad Apo-}
^{fol. de}

Cardinal Baronius against the Venetians, ⁷ *The Cross hath prece-*
dence before the Eagles, or Ensigns of the Empire, the Sword of Peter ^{jud. in 6.}
before that of Constantine, and the Apostolick Seat judgeth, or is above ^{7 In Par-}
the Imperial Power. ^{nesia}
^{netos. p. 9.}

APHORISME II.

Of the Immunities, and Exemptions, of the Ecclesiasticks.

ALL Ecclesiastical Persons, Bishops, Prelates, Priests, Monks,
Nuns, their temporal Goods, Rights, Revenues, are whol-
ly privileged and exempt, from the obedience of all Lords Tem-
poral, their Commands, Contributions, Jurisdctions as well real
as personal, both in civil and criminal causes, and they are not
at all obliged to observe, or obey the Emperour, King, or any
other Lay-Magistrate whatsoever. The Emperours, Kings, and
Princes ought to confide in, and give the Guard of their princi-
pal Fortresses rather to the Ecclesiasticks, than to the Laity and
Seculars. *The*

The Proof.

¹ Cap. Nullus Ju- ² That no secular Judge presume to cite before him, or condemn any
 dicum ² Priest, Deacon, or Clerk, without the Pope's permission; and if he do,
 de foro that he continue separated from the Church till he correct that fault.
 compet. Item, ² That neither Bishops, nor Deacons, nor any Clergyman
² Cap. si whatsoever, in Matters criminal, or civil, can or ought undergo the
 diligenti Judgment of secular Judges; their Oath or Contract made to the contra-
 12. eodem ry, is invalid, and ought not to oblige them.
 tit. Idem Item, ³ Ecclesiastick Persons are expressly enjoined upon pain of de-
 in cap. Se- gradation, to pay any Tolls, or Collections to Emperours, Kings, Princes,
 culares 2. Earls, Barons, nor to any Majors of Towns, whether called Aids,
 de foro Subsides, or Gifts, or by way of loan, or otherwise, notwithstanding they
 competent Subsidies, or Gifts, or by way of loan, or otherwise, notwithstanding they
 in 6. have already promised them. Pope Innocent saith thus, ⁴ The Pope
³ In cap. is established of God over Nations and Realms, to the end that he may
 1. and cap. Cleric. root out and destroy, and to build up and plant; and by what proporti-
 de immu- on the difference is great betwixt the Sun and the Moon, so great is that
 nit. Ec- betwixt Popes and Kings; for they ought to shew honour and respect with
 cles. in 6. Humility and Reverence unto Bishops. And a little before, ⁵ Cle-
⁴ In cap. ment III. speaks in these words, That S. Peter ordained in his 1
 Sollicita Epist. 2 ch. That all Princes of the Earth, and all other Men be obe-
 6. de ma- dient unto Bishops. Cardinal Baronius in his remonstrance to the
 jorit. & o- Venetians: ⁶ The Senate of Venice hath not any, nor any manner of Ju-
 bedient. risdiction over Priests, how culpable soever they be: For, saith he,
⁵ In cap. it is written; Who art thou that Judgest anothers Servant? before his
 eod. tit. own Master shall he answer and be condemned, if he have offended.
 de mayo- The Venetians in doing contrary, are as Monsters and Prodigies of the
 rit. & obe- Devil; know you not that we shall Judge Angels?
 dient. ⁶ P. 47. The Jesuite Mariana of Toledo in Spain, in his Book of the In-
 7 Lib. 1. stitution of a Prince; ⁷ Let not the Prince, saith he, cause any Man
 cap. 20. p. 38. to be put to death by course of Justice who is of the Ecclesiastical Order,
 though he have deserved it; but let him be careful that their Rights,
 Priviledges, and Immunities, be and abide inviolable: For, he adds,
⁸ Eod. cap. it were better that Crimes, and Delinquencies should remain unpunished,
 & lib. p. than that such Immunities and Priviledges should be rooted up and vi-
 39. lated. The same Author in the same Book; ⁸ I would by my Will
 that the Strong-holds of Princes should be reposed in the trust and cu-
 stody of Bishops. And a little before, the State would indeed re-
 ceive more comfort and advantage by Sacred Persons, as Eccle-
 siasticks,

safticks, than by profane persons, such as are Bayliffs and other Officers of Towns.

Francis Bozius says, 'Secular persons ought to exercise their temporal judgments according to the desire, and after the Rule of the temp. Empire of the Ecclesiasticks. Item, the same Authors, *The most worthy of the Church, such as are Priests and Bishops, ought to be promoted to, and employed in the judgments of Temporal things; the governments also of Realms ought to be trusted and committed unto Priests.* De Ecc. Mo- narch. lib. 2. cap. 1. p. 264, 265.

APHORISM III.

That the Pope cannot Err, though all the world should Err.

Albeit the Pope be a Man, nevertheless for that, he is the Vicar of God (and Divine Honours on that Account are agreeable, and belong unto him) He cannot err in things which concern the Christian Faith, though all other Ecclesiasticks, and the Councils themselves should have err'd. And for this cause an Appeal lies from the Council to the Pope, and not from the Pope to the Council.

The Proof.

By the Canon Satis ¹ it appears, *That the Pope was called God by the good Emperor Constantine, and who knows not that God cannot be judged by Men?*

Blondus, ² *All the Princes of the Earth should do Honour, and Reverence the Pope as a great God.*

Bellarmino, after many other Authors, saith, ³ *That God will by no means permit, that the Pope define, or establish any thing rashly, or without Reason; for he who hath promised the scope and end of all things, he must also promise the means of things interceding betwixt the beginning and the end.*

⁴ That an Appeal may legally be made from the Council to the Pope is amply demonstrated and proved by Dr. John de Selva ⁵ a Spaniard, in his Treatise, *De Beneficiis*, which may be read to this purpose quite throughout. And that no Appeal can be made from the Pope to the Council is also amply decided and proved by the Canonist Jacobatus.

And that it is not lawful to Appeal from the Pope to the Cardinals

¹ Can. Satis dist. 96.

² Lib. 3. Rom. in stat.

³ De Roma. Pontif. lib. 4. cap. 2.

⁴ Qui promissit finem & media promissit.

⁵ In tract. de Benefic. par.

4. p. 8. num. 28.

Tract. Tom. 15. par. 1. fol. 109.

⁶ De concil. lib. art. 1. num.

36. Tract. Tom. 13.

part 1. fol. 352. & art. 16. num.

26. fol. 270.

7 De Cardinals, is proved by Doctor *Manfredi*, 1 According therein with the said Canonist against *Bartolus*.²

Mosconius, 9 If all the World were of a contrary Opinion to the Popes Opinion, we ought notwithstanding hold with the Pope in his Opinion.

The very same is also said in the Glosses of the 10 Canonists.

9 De Majestate Milit.

Ecclef. lib.

1. cap. 1.

pag. 1.

pag. 27.

10 Can.

nemo judicabit,

caus. 9. q. 3.

in verbo

neque ab

omni

clero,

APHORISME IV.

That the Holy Scripture is of no account, nor credit, any further than the Pope pleaseth; That his Decrees and Ordinances are to be had for Articles of Faith.

The Authority, Interpretation, and Right of making changes in the Holy Scripture, is put, and committed to the Arbitrement, and pleasure of the Pope. On the contrary, his Judgments and Decrees precisely necessary to the Faith and Salvation of Christians, are always, and for ever firm, stable, valid, and obligatory.

The Proof.

1 Consil. Charles Ruinus in his Counsels 1 saith, That the Pope may 109. num. make an Ordinance contrary to the Epistles of S. Paul.

1. Vol. 5. The Decisions of the Rota at Rome, 2 and Antonius Maria in

2 Decis. 1. his Additions to them, 3 maintains that the Power of the Pope

num. 3. is greater than that of the Apostle; Having power to derogate from

3 In addit. the sayings and words of the Apostle.

ad decis. In the Bull of Pope Pius IV. 4 for the form of the Profession of

ones no- Faith, which he ought to swear, who professes himself of the Roman

vas de be- Church, which is inserted at the end of the Council of Trent, he

gam. num. 2. that makes that Profession speaks in these words; I admit, confess,

4 In fine and acknowledge, the Holy Scriptures, according to, and after the sense

Concil. which our holy Mother the Church hath held, and doth hold. And in the

Trident. xxi. Session, 5 Although that our Lord Jesus Christ in his last Supper,

pag. 359. did institute the venerable Sacrament under both kinds, of Bread and Wine,

Editionis and gave it to his Apostles: Nevertheless this Institution and Tradition

Venera. infers not that all Christs faithful people are constrained and obliged by this

ann. 1690. our Lords Ordinance, to take this Sacrament in both kinds: For the

5 Cap. 1. Church hath indeed this Power and Authority, that, as to what con-

p. 171. cerns the instituting, ordaining, and changing the Sacraments, it may

6 Cap. 12. change therein what it judges, and advises to be more expedient to be chan-

act. 23. p. ged.

171, 173.

ged. Also, ⁷ He who should say that all, and every, the faithful of Jesus Christ ought by the Command of God to take the Sacrament in both kinds, let him be an Anathema: And he who shall say that the Church hath erred in this point, let him also be an Anathema.

Silvester Prieras, ⁸ That the Doctrine of the Papal Church and Bishop of Rome, is the infallible Rule of Faith; and that the Holy Scripture hath taken its vigour and force, and doth take it from the said Pope: And he that believes not this is an Heretic.

The Traditions authorized by the same Papal Rule, are of like force and vertue with the holy Canonical Scriptures of the Old and New Testament; which ought to be revered and honoured with like affection of piety and reverence as the said Canonical Books.

CHAP. II.

That Leagues and Agreements made about Matters of Religion are of no force, though ratified and confirmed by Oath.

APHORISME I.

ALL Constitutions, Ordinances, Pacifications, Leagues, Capitulations, Fraternities, Concessions, and Agreements of Emperours, Kings, Princes, and other Lords, by which any other than the Catholick Roman Religion is tolerated, though they were made with an Oath, and Promise, ought to be invalid, null, and of no value and force.

The Proof.

This Doctrine is verified by the Doctor *Simancha*, ¹ Bishop of *Badajos*, in his Treatise of the Catholick Institution, Chap. 46. where ² after he had said, that under the Name of *Hugenots* he understood the Sacramentaries, and after many other Doctrines, ³ he teacheth, that besides the pains and hatred wherewith Heretics ought to be pursued, this also appertains unto them, to wit, That Faith ought not to be kept with them, (according to the Practice of the Council of *Constance*) notwithstanding any oath or promise made unto them: That there can be no commerce, nor peace, with Heretics;

⁷ P. 174

Can. 2, & 3.

⁸ In Epitom. re-

spons ad

Luther, cap. 7.

tom. 1. operu m

Lutheri fol. 69. e-

dit. Jennis ann. 1556.

⁹ Concil. Trident.

sess. 4. p. 11 & 12.

Petrus.

a Soto in def. de uno

prescript. jud. Eccl.

cap. 33. Coesterus

in Apol. part 1. Ent-

chirid. contra

Gomarum p. 37.

In Mag. tractat. tom. II. part 2 p. 281.

² Num. 25.

³ Num. 32.

sicks; and therefore the Faith given and sworn ought by no means to be kept with them.

The Doctor *Conrad Brunus*, in his Treatise of Hereticks, * proposes a Question concerning a Peace, such as that of the Empire, according to the agreement and convention which were made in the year 1552. and 1555. and demands, Whether the Pacts and Accords, the Laws and Edicts, by which the Hereticks made their peace, were to be preserved and maintained to the securing of their Persons; and whether if any were found, who had offended against them, they ought incur the Penalties of violaters of the peace and publick repose or not?

* Mag.
tract. tom.
II. p. 305.

Again in another Question he demands who may reform Churches, Bishops, Priests, and Clerks; and who they are that may possess Church-Goods, and administer and dispense them, and how the Ecclesiastick Jurisdiction may be interdicted and suspended from the Possessors? To which he answers, *That all this can be of no effect, nor value, and that there can be no peace at all betwixt Catholics and Hereticks; that it is an unjust and blasphemous condition to permit Hereticks to publish and teach their Tenents and Doctrines:* Saying at the end of the Chapter, *That at this day no peace can be had, because that it is made with Hereticks; and is also such that they cannot be offended: that such a peace is horrible and detestable, wherein those that assail an Heretick should be condemned for violaters of the peace; saying, That to punish and chase away such, is a thing against all Divine and Humane Law.*

* Lib. I.
cap. 16.
p. 104.

Ribadeneira the Jesuite, in his Book of the Institution of a Prince, injuriously terms the Protestant Princes Rebels, and most impious; as doth his Companion *Silvanus*, a Jesuite also of *Ratisbon*, under the Name of *Keler* in his *Philippique* lately printed, who is not ashamed (so brazenfaced and impudent is he) fallly and wickedly, to defame the Princes of the Empire with the Name of Criminals, as guilty of high Treason against the Imperial Majesty.

* Cap. 17,
& 18.

The forenamed *Ribadeneira* addeth also, * *That this Peace for Religion, which our Politicians have introduced, and the Protestants have imbraced, which some also would have granted them in Flanders, ought not to be endured nor suffered.*

* Part. 3.
pag. 306.

The same is also said by *Francis Burchart*, in his *Antinome* so highly commended by the foresaid *Ribadeneira*. *

* Cap. 10.
pag. 88.

Martin Becanus, the Jesuit of *Mentz*, in his Disputation (which he caused to be printed in the year 1607.) * of the Faith which ought

ought to be kept with Hereticks, *The Liberry*, saith he, of *Conscience*, or *this agreement about Religion*, by which it is free for every one to be Catholick, Lutheran, or Calvinist, is altogether unlawful, and repugnant to Gods Commands, and ought not to be suffered, save only for a time, to the end that a greater evil may be avoided; but ought by all possible and the most advantageous and convenient means to be impeded and stifled by the Catholicks: Finally, that there is neither peace nor place for these goodly Ministers. Let every one know therefore, that although by a special Agreement and Edict this liberty hath been allowed unto these people, nevertheless it is invalid, and remains of no effect or efficacy.

Thus did *Julian*, Cardinal of *S. Angelo*, * and *Ladislaws* King of *Hungary* and *Poland*, after the Peace accorded and transacted with *Amurath*, and ratified with a Solemn Oath taken upon the Sacramental Host, when he perswaded him to violate and break the Faith given, saying in his Speech, *These vain and frivolous names of Faith and Treaty*, and I know not what other inconsiderable words spoken and cast out, rather for some hope, or some respective fear of the Adversary, who deserves not to have, nor retain the name of a Confederate, nor of any thing that is Sacred, the Oath which was interposed on his behalf, was no other thing than a rash and inconsiderate Ceremony: That by the consent of the Princes themselves, and of the Enemy also, the War ought not to cease at all; by those aids and good presages wherewith it was already commenced, it ought to be vigorously continued; and since it was not lawful for them to have entered on it, now it was entered, it ought not oblige them, since it was, and is still at this day, against the Will and Commandment of the Pope. So that after he had discoursed a long time, and much of the Power of the Pope, in the end he said to them, that he did rescind and abrogate this Peace, such as it was, and this by the Popes Authority; that he absolved and discharged the King, and all others, whose Faith was concerned therein, from their Oath and Promise which they had made to the Turks.

We must note by the way, that albeit the Jesuit *Ribadeneira* † De principibus lib. 2. cap. 17. disapprove this Perfidy, and affirms, that it was the cause of the great loss which befel the Christians in that Battle; nevertheless, he is cautelous enough not to say, that the Cardinal was the Author of this Perfidy and Perjury, which wrought the total ruine of *Hungary* afterwards.

An other Jesuit, named *Martin Becanus*, † says falsely, that *Ladislaws* was sollicitied by Christian Princes to violate his Faith, and renew the War.

* Philip-
pus Calli-
macus
Florent. in
Historia
de rebus
gestis La-
distai, lib.
3. & E-
neas Sylv.
Papa
Jul. 11.
Epist. 81.

† In di-
sput. de
fide Hæ-
ret. Ser-
vand. cap.
7. p. 66.

7 Indice
36. pag.
262, 263.
& 258.

Ranzanus in his Epitome of the Wars of *Hungary*, ⁷ relates at large how *John*, Archbishop of *Strigonium*, and an other *John*, Bishop of *Quingue Ecclesia*, the five Churches in *Hungary*, very ungrateful servants of *Matthias* their King, were the Authors of a very pernicious counfel which they gave to the Emperour *Frederrick III.* to the violation of his Faith and Promise. So that on this provocation, *Matthias* breaking out from his own Dominions, entered into *Germany* with a brave Army, wasted, burnt and plundered whatever he met with; and in the end invaded and took *Austria*, *Stiria*, and *Carinthia*.

But the Pope doth not only violate his Faith, and teach others to break Faith with them, whom he calls Hereticks; but even with them also who are the Domesticks of the *Roman* Faith, that is, the Catholicks themselves.

There are to be seen in the Archives of the Emperours Treasury two Patents of *Maximilian*; the first, in which he complains greatly, that Pope *Julius II.* having made a League with him, and the Kings of *France* and *Arragon*, their Armies being united against the *Venetians*, with condition that none of them should make Peace with the *Venetians*, unless all the Parties were consenting, and not at all until every one of them had recovered the places which the *Venetians* held and usurped from them: But the Pope immediately violated his Faith, and joyned himself to the side of the *Venetians*. The said *Maximilian* condemns this violation of Faith, as a notorious deceit and treachery.

⁸ Guichard.
lib. 8.

To this purpose that doth also suit very well which *Dominic Trevisan*, a famous *Venetian* Senator represents in his Remonstrance to the Senate, when Pope *Leo X.* flew off from the Treaty of *Cambray*, to agree and joyn with them, and quit the *French* Party. ⁸ If the Sacerdotal Faith, saith he, appear not to you more firm and stable in this Pope at this time, than he hath shown in almost all his former actions, I cannot see how we can confide in him, that he will not, after he hath taken *Arimini* and *France*, keep them also, and appropriate to himself *Cervi* and *Ravenna*; it behoves us therefore to have greater assurance before-hand of his Faith, than Popes have been accustomed to give; who, to the end that they might justify themselves in this manner of dealing, have made a Law, that the Church may lawfully act contrary to, and revoke their promises and contracts which they have made with their own Prelates, Bishops, or other Persons.

To the same purpose that is also to be observed, which in the year

year 1527. was printed at *Ments*; namely, the League betwixt the Emperour *Charles V.* and Pope *Clement VII.* against *Francis I.* King of *France*, with the said Emperours Licence and Privilege, together with his complaint against the said Pope; wherein he taxes him not to have kept Faith with him, but to have violated and broken it, under a pretence of Piety; saying, *that the words of the said Pope was the voice of Jacob, but his hand the hand of Esau; that he had too many times violated his Faith, and that against all Equity and Justice, and had broken his Oath most solemnly sworn; and that for the future he should not hold contract made with such persons to be of any assurance.* Which examples are very express to demonstrate, that the Popes make a Trade and Traffick for their advantage of that perfidy and perjury whereby they violate their Faith and Oaths.

A P H O R I S M E II.

THat the Peace of *Germany* accorded betwixt the Orders and Princes of the Empire, as extorted by force, is not obligatory, nor agreed, save only for a season, a dilatory reprieve and sufferance, and that only till the Publication of the Council of *Trent*, which was made in the year 1564.

The Proof.

John Paul Vindeck demonstrates the truth of this Aphorisme, when he saith, * *That when the Emperour published this Formula of* Delibe-
Peace, he was constrained thereto, being reduced into great necessity; rat. de
whilst the Turk invading Austria, he had need to assemble forces from Hæretic.
extirpand.
impressa *all parts to defend it.*

Again, *It is manifest, saith he, by this Edict, that the Emperour* Colon. cum
gratia &
privilegio. *granted peace unto the Protestants, only until the time of the Council, by which the differences about Religion might be accorded.*

Again, * *Nothing else was accorded for the Protestants, but a Di-* Cæsar.
Majest. in
respons.
ad 4. ob-
ject. pag.
324. *latory Reprieve and Toleration till the Council of Trent might judge thereof; wherefore I wonder, saith he, at the sottishness of these Secta-* pag.
324. *ries, who in defence of their Religion, as they call it, hold us continu-* p. 326. *ally in I know not what babling discourse, and are perpetually beating* *our ears, as they are Blockheads enough, with the Decrees of their* *Diets.*

The

² p. 114. The same Writer saith, ³ *That the Catholicks, whensoever they transact any thing with the Sectaries, have always this intent, that so soon as they can be delivered from other affairs, they may better contrive, and more earnestly pursue the War against the said Sectaries, and may to better purpose turn their arms and forces upon them.*

And there is as much said by *Andreas Erstemberg.* ³

³ In anti-
nomia
lib. 3.
cap. 13.
p. 305.
& seq.

A P H O R I S M E III.

IT ought to be maintained, that all good *Roman Catholicks* ought to put forth themselves by all their power, to exterminate by Fire, Sword, Poyson, Faggot, or by War, or by what other Machination, Treason, or Means what-ever they can, all Hereticks, especially *Lutherans* and *Calvinists*, together with their Favourers the *Catholick Politicians*, which preach nothing but peace to us, when they should rather assist us by their means and forces to oppress and extirpate the said Hereticks.

Proof.

This aforesaid Doctrine is approved and confirmed by the Jesuit *Ribadencira*, in his first Book of the Prince, Chap. 18. pag. 117. and Ch. 26. p. 172. and the following pages.

By *Paul Chirlandus* in his Book of Hereticks, *Quest. 3. Num. 2.*

And by the History of *Henry Garnet*, the English Jesuit, which may be consulted.

The Jesuit *Creswel*, under the name of *Andrew Philopater*, in his Book which he wrote against the Edict of the Queen of *England*, saith; ⁴ *That the Prince who forsakes the Roman Catholick Religion, is immediately thereupon altogether fallen from his Sovereign Dignity and Power, by the Argument, as he saith* ⁵ *of S. Paul, if the Unbeliever depart, let him depart, for a Brother or a Sister are not bound nor subject in such a case.* See here how he distorts the true sense of the Sacred Scripture; for it speaks not of Princes, but of Husbands and Wives, Believers or Unbelievers: O the manifest Impostors!

The same Author; ⁶ *The opinion of all the Catholicks is, that Subjects are obliged to chase away and dethrone their Heretick Princes, or such as favour not the Catholick Religion, especially if they have power. And presently after;* ⁷ *Subjects may* ⁸ *not*

⁴ Sect. 2.
num. 57.

⁵ 1 Cor.]
7. 15.

⁶ Num.
106.

⁷ Num.
161.

'not only lawfully chase away their Heretick Princes, but are also
'bound and obliged thereto by the Commandment of God, by
'the strict and firm Bond of their Consciences; yea, and are in
'danger to lose their Souls if they do not do it.

The *English* Cardinal, *Pool*, in his Oration to the Emperour *Charles*
'the V. It behoves you, *saith he*, to leave this War against the *Turks*,
'and that henceforth you War against Hereticks; whom when you
'have exterminated, it will be easie for you to pursue and perfect
'all the rest of your Enterprizes; in as much as the *Turks* are less
'to be feared than the Hereticks.

Comrad Brunus saith the same in his Book against the Hereticks,
in the last Chapter of his third Book.

John Paul Windeck in his Book of the extirpation of the Here-
ticks; 'We ought, *saith he*, to extirpate the *Lutheran* Here-
'ticks by the pains of Death, kill them, root them out, repress
'them by burning, quartering, and dismembring them, by all sorts
'of Torments, briefly, Massacre them courageously, and utter-
'ly destroy them: This is that which these his furious *Latine*
words, unworthy of any Christian, do bellow forth.

The Pope's Bull *de Cena Domini*, Transcribed into the Works of
Navarrus, 'We Excommunicate and Anathematise on the behalf of
God and our selves, the Lutherans and their favourers and adherent,
and generally all those who defend and maintain them.

endos propulsandos, reprimendos, delendos, usionibus, & Sectionibus excindendos, tol-
lendos, explodendos, viriliter extirpandos, trucidandos, internecione delendos.

⁶ *Matt. Navarr.* Tom. 3. p. 269. Sumpta ex ea excommunicatione 15. de hæret.

The Jesuite *Creswel*, 'If the Emperour, or the King, favour
an Heretick; for this single Act he shall lose his Kingdom.

Stapleton in his Oration, or Speech, against the Politicians, 'saith,
That the Hereticks are worse than the *Turks*; That they ought to be
banished from all Cities, as *New Diagorases* and *Protagorases*, in the
same manner as the *Athenians* treated them of old; Yea, that being
branded they ought to be proscribed, and a Reward proclaimed to those that
kill them. This is in the 15th and 24th Pages of the said Oration
in the Edition of *Bavaria*.

Cardinal *Baronius* 'in his Epistle against the *Venetians*; 'The
'Charge and Office of *Peter*, *saith he*, is double, to feed and to
kill; pag. 9.

Amidor.

10. p. 404.

& *Am.* 11.

p. 408. O-

portet Lu-

theranos

& omnes

alios Hæ-

reticos

mortis

supplicio

extermi-

nandos,

interfici-

endos propulsandos, reprimendos, delendos, usionibus, & Sectionibus excindendos, tol-

lendos, explodendos, viriliter extirpandos, trucidandos, internecione delendos.

⁷ In præ-

dict. re-

spons.

p. 109.

⁸ Duaci

habita,

quæ pri-

mum in

inferiori

Germania

typis evul-

gata, B.

10. & seq.

&c. ver.

⁹ In sua

Parenesi

ad Venetos

‘kill; according to that where it is said, *Feed my Sheep*, and after ‘that other place, *Kill and eat*. For when the Pope is engaged in any Affair against his obstinate refractory Enemies (such as the *Venetians*) then is *Peter* commanded to kill and put them to death.

The same *Baronius*; ‘It remains therefore, Holy Fathers, that ‘that you draw out against your Malignants the Sword of *Peter*, ‘which Christ hath established over Realms, for this effect alone.

¹ Edit. Colon. An. 1589. c. 4. P. 33. *Joseph Stevins* a Divine of *Valencienne*, in his Book of kissing the Popes feet, ² dedicated to *Gregory* the XIII saith thus, *St. Paul saith, 1 Cor. 15. That Christ must reign till he have put all his Enemies under his Feet*; since then, this place of *St. Paul* expresses so clearly the power of the Pope, why should he not tread under his Feet, those that oppose themselves to him, his obstinate rebellious Enemies? Why should he not subdue those People and Nations that are subject to him, till they come, adore, and acknowledge him, by kissing his Feet, and that homage which is due to him because of his Power, Dignity, and Dominion over them, untill they come to kiss the steps where he treads. All which Nations the Church breaks in pieces, and treads down by its Authority, till it have nullified and swallowed them up, and converted them into its own Members, according to what was said unto *St. Peter*, kill and eat. Now kill *Peter*, when he rebukes and represses with his Sword the attempts of the wicked, and crushes under his Feet, and tramples on their Necks who swell with wrath and rage against him.

¹ In delib. de hæriticis extirp. P. 412. *Paul Windeck*, ² A League of Catholick Princes is very necessary for the destruction of the Sectaries.

And *Creswell* the Jesuite, This aforesaid League is very necessary, into which every good Christian is obliged to enter.

³ P. 244. And the same *Windeck*, ³ That the League made in France, and published in the year 1587. afterwards called, The Holy League, was a very good and wholesome Counsel. That no occasion is to be lost, for that the Protestants Exchequers were all exhausted. To the intent that the Catholicks might more easily oppress the Sectaries, they must palliate and cover their designs, by many and different Artifices, that they might be the better ensnared and divided from one another, which was the Artifice of the Emperour *Charles V.* wherein he was well experienced. Finally, that the Catholicks should join themselves with foreign Forces to subdue the Sectaries, and should on the other hand, by all their power, hinder them from being succoured also by any Strangers.

From

From this Jesuitical Doctrine, as the chiefeft secret of the Popes Heart, that detestable and execrable Parisian Massacre did spring and flow, against Faith given and sworn, in which more than 30000 Souls of all Orders, Ages, Sexes, were cruelly and inhumanely massacred within their own Houses, and without in the Streets and Lanes, for which Spectacle the *Jesuites* and *Pope* also made Bonfires, who divertis'd all *Rome*, the Cardinals, the whole Consistory with prints or draughts of it, which he caused to be published through all *Rome* and all *Italy*, but more especially painted at large in one great piece which he caused to be exposed to publick view in his Palace. He that desires to see and know the entire description of this Barbarity, let him look into the year 1572. in *Thuanus* History.

From thence also was the Conspiracy of the Leaguers and their Confederates derived, published in *France* in the year 1587. and the Wars that followed thereupon. And at that time also by the Sollicitation and Zeal of the *Jesuites*, was the Heresie of *John Petit* long before condemned in the Council of *Constance*, renewed in *Paris*, which was to kill, assassinate, and depose, Kings and Princes, whom grave and learned Divines should judge and declare to be Tyrants. But the *Jesuite Mariana* * is very pleasant when he disapproves this decree, *because*, saith he, *the Popes Martin and Eugenius approved it not; besides that, this Council was* held by three *Antipopes* in opposition to one another.

From the same source that Counsel and Attempt also issued, whereby the King of *Spain* invaded and endeavoured to subdue under the Papal, and his own Yoke, the Kingdom of *England*; to compass which design, his Armado did in the year 1588. approach unto the Coasts and Harbours of *England*, whose success is well known to have been such, that of 158 Ships of War, scarce 40 returned into *Spain*. The *Jesuite Creswel* hath very pleasantly enquired into the causes thereof, and those truly very worthy himself, which the Reader may see at large in his answer to the Queen of *Englands* Proclamation, pag. 130.

And for as much as during the Reign of the said Queen of *England*, to the second year of King *James*, they were not able to compass their designs in *England*, but had been by the mercy of God therein disappointed, at length there were found three *Jesuites* (namely *Henry Garnet* their Provincial, *Oswald Desmond*, and *John Gerard*,) who had conspired with some Gentlemen of their

D

Faction,

* Voyes les
six tomes
des cho-
ses memo-
rables de
la ligue.

lib. 1. de
Reg. c. 6.

Faction, to exterminate and blow up in an instant, the King and all the Officers of the Kingdom of *England*, whilst they were assembled in Parliament, which was then to be held in the City of *London* by the three Estates; and to this purpose intended to spring a Mine of Powder to blow up and overturn the Palace where the said Estates were to meet; according as it is verified by the Process made against the said *Garnet*, printed at *London*, and likewise by the Proclamation of the said King of *Great-Britain*, Jan. XV. 1606. in which it may be seen how they have all three confessed themselves to have been the Inventors and Authors of this damnable Treason; that is to say, the Principal Heads of this Conspiracy. And truly now of a long time the *Jesuites* have not concealed, but protested, that notwithstanding this discovery, and the very rigorous punishments thereupon decreed against them, they would never depart from their Enterprize. 'We will, (saith the *Jesuite* *Campion* and his Companions) 'that all Men know for what concerns our Society, that all we who are scattered over the whole World in great numbers, have made a League, 'holy, and solemn Oath, that as long as any one of us shall remain 'alive, all our Care and Industry, Consultation and Counsels, shall 'never tend to any other thing, nor cease to hinder your peace and 'safety; (that is to say, that we will continually and for ever procure and pursue the ruine of your Person, Religion, and Kingdom;) 'and we have long ago taken this resolution, at the peril of our 'lives; so that this Affair is already well begun and advanced, 'neither is it possible, that any powerful endeavour of the *English* 'can hinder, overcome, or surmount it:

The Oath of the *Roman* Bishops, and other Emissaries, allowed Episcopal Jurisdiction in some cases, in their Pontifical *De consecratione Electi in Episcopum* is in these words, *Hereticos, Schismaticos, & rebelles Dom. Pape, vel successoribus pro posse persequar & impugnabo.* That is, 'I will according to my power pursue and impugn *Heretics*, 'Schismatics, and Rebels against our Lord the Pope and his Successors. And such *Jesuites* Priests as were ordained in Mr. 'Oates presence, took a like Oath: see his examination before the Council.

From hence finally did proceed the Wars of *Flanders*, *Sweden*, *Poland*. From thence the last troubles of *Hungary* are revived. By all which aforesaid Affairs it is manifestly seen what these seditious Gentlemen, the *Jesuites* and others their Companions, have hitherto

' In con-
certatione
Eccle. Ca-
thol. Ann.
1583. Tre-
veris Ex-
cusa. p. 22.

hitherto gained; which is that the *Jesuitick* Counsels have brought more damage, and caused greater losses, than it hath brought profit or advantage to the Roman Religion.

APHORISME IV.

THE fear the *Catholicks* apprehend that their Attempts would be vain, unprofitable, and ineffectual and bring on the *Roman* Religion the danger of incurring greater loss and damage, is the cause that in this case the *Catholicks* are agreed to dissemble for a little time, and to attend a better and more opportune occasion to exterminate the said *Lutherans* and *Calvinists*. Yet some of them there are who say that they have delayed too long already, that it is now at this day high time to oppress, exterminate, extirpate, and wholly to rout them out of the World, that none of their Race may ever rise again.

The Proof.

In the Memoires of the Holy League, Tom. VI. p. 262. &c. The *Jesuites* say, they have a Brief from his Holiness to dis-
pence with them, to temporize and accommodate themselves
unto the time.

Item. 'That they must dissemble and feign themselves to obey
the King for a time.

Ribadeneira ⁷ in his Christian Prudence shews and teaches to
dissemble, especially in case of some great loss, peril, or danger. ⁷ De prin-
cipe l. 1. c. 26. p. 178.

Becanus the *Jesuit* of *Mentz*, ⁸ 'If the *Lutheran* Religion cannot
'be hindered, nor wholly abolished, without great damage to the
'Common-wealth, it may be tolerated in this case for some time. ⁸ De fide
hæret. serv. c. 10. p. 89.

And after,

'The *Catholick* Magistrates ought by all possible means to
'hinder the liberty of the *Lutheran* Religion; but if that cannot be
'done without very great damage to the Publick, it may be suf-
'fered and connived at in this case to avoid a greater evil. ⁹ p. 102.

Paul Windeck, ¹⁰ 'Nothing is to be permitted, suffered, nor
connived at in the least in the affairs of Religion, unless where
the liberty is supported by publick authority, or some other strong
'and powerful means. ¹⁰ In deli-
berat. de
hæret. ext.
p. 333.

And the *Jesuit* *Creswel* adds, 'This is to be understood if the
'*Catholicks* have force enough and sufficient for this Affair. ¹¹ Ad Edict.
Reg. Angl.
p. 151.

So *Garnet* the Provincial of the Jesuits in *England* hath testified by his writings, and by his Confessions before the Judges, that he had remonstrated to the Popes *Pius V.* and *Gregory XII.* that their Bulls fulminated against *Q. Elizabeth*, had caused much calamity to the *English* Papists, but they escaped by this evasion, that it was lawful for the Catholics to neglect a Foreign Power, that they might redeem and free themselves from oppressions; but limited notwithstanding to such time only as Affairs continued in that state, that they could not hope to escape with their lives: And secondly, until the said Bulls might be publicly executed without danger or fear. This is in the Acts of the said *Garnet*, page 68.

The said Jesuit *Creswel* doth strongly exaggerate those times, in these terms; *Hath not the defence of the Innocents been deferred long enough? Hath not time enough been lost to sweeten the Enemies, if it were possible? have we not temporized enough? have we not given them hopes enough? why then delay we to oppose our selves to the wicked and mischievous Tyrannies of the Hereticks?* *

* p. 8.
† De
principe
lib. 1. ch.
15. p. 90.
& seq.

The same *Ribadeneira* † in a passage wherein he grievously accuses the politick prudence of the Queen of *Scots*, the Kings of *France*, and their Counsellors; *Who thought*, said he, *to accommodate themselves to the time, and conceived it to be more profitable by connivance and sweetness to preserve the Kingdom, than by a too severe execution to lose it.* He adds after, * *No King nor Prince hath been found who embraced this politick reason, who hath not paid dearly the penalty of his rashness and folly.*

* p. 94.

The Jesuit of *Ratisbon* in his Sermon before the Commissary of the Empire, sounds the Alarm in this manner; *Now is the time to hasten and press on the extirpation of the Lutherans, when the Catholics want neither Money, nor Souldiers, nor Counsel.*

Thus also talk the *German* Bishops at *Ratisbon*, in the Remonstrance which they made in the year 1603. to *Matthias* Arch-Duke of *Austria*, in these words; *We ought not to temporize any longer, but employ our lives, blood, and all means, that the Magistrates and Orders of the Empire may be constrained in all their Territories to render and restore the Monasteries to the Abbots and Monks to whom they belong. To this end it is very necessary, that the Catholics unite themselves more straitly than ever, to try all extremities, advancing and lifting up the courages and hearts of the Catholick Souldiers to perfect this holy work; considering that it hath been seen, that very small Bo-*
dies

dies of Catholicks have beaten and defeated strong and puissant Armies of Hereticks.

Out of the same Shop came an Epistle unto a certain Bishop, dated the 22th of October, 1607. which contains an Exhortation to some Catholick Bishops, wherein he saith; *That it is a deplorable thing that some are found amongst the Politicks, who endeavour to perswade the Emperour, Electors, Kings and Princes, that we ought to connive, dissemble and temporize, because of the difficulty of the time: For when this is thus carried by them, they never consider that the Protestants advance their affairs thereby, to the detriment and ruine of the Roman Religion.*

CHAP. III. APHORISME I.

When Catholick Subjects have judged in their Councils, that their Sovereign Emperour, King, or Prince is a Tyrant, then is it lawful for them to dismiss and dispossess him, and to discharge themselves of the obligation and service which they owe their Princes, if such Princes do hinder or forbid them to assemble in Diets, or Parliaments, or otherwise; and it is lawful for them thereupon, without blame, to kill such Princes. The Monk, *James Clement*, therefore did well to kill *Henry* the III. of France with his poisoned Knife; and he did yet better, who assassinated his Successor *Hen. IV.*

The Proof this Doctrine.

Mariana the Jesuit, in his Book of the Prince, is marvelous and very subtle in teaching the Doctrine of this Aphorisme, Lib. I. ch. 6. in when he saith; *That a King may easily be dispossessed of his Royalty, if his People and Subjects consent thereto: For in all times they have been greatly esteemed and praised, who have attempted to kill Tyrants.* Mogunt. Edit. p. 57.
And which is more, he shews like a good Master, the form and manner to exclude and dispossess Kings of their Thrones and Principalities, in this order; *The intimation of Publick Assemblies will be the best and most expedient way of all, that those things which ought afterwards to abide firm and stable, may be consulted of, and established by common consent: And if the Prince do not obey, nor submit to the Remonstrances of the said Assembly, then they must declare the counsel*

counsel and resolution they have made to take Arms, and levy Money on the people for the charge of the War; and by the advice of the said Counsel, to cause the Prince to be slain by the Sword, or otherwise; and if an Assembly be forbidden, or hindered, that it cannot be summoned, then he who hath obliged himself by a solemn vow to kill the King or Prince, in truth my judgment hath always been, and I am of opinion, he doth nothing wickedly or unjustly: (See the impudence and impiety of this Jesuit) But if the Prince be not declared a Tyrant, by the common voice or consent of the People, application must be made to learned and grave Personages, which if need be may be taken out of our Society, or at least some, by the advice of our Visitor, Stephen Hoyeda the Spaniard. (This is the very practice of our English Jesuits, and White their Provincial in this present Plot.) And a little after he adds; This would be a commendable thing, and of great profit to Mankind, if many valiant men could be found, and of so high courage, as to despise their lives and safety, in comparison of their Liberty, Country and Religion; and it troubles me that there are so many so cowardly as to be kept back by the fear of losing their lives, fear and cowardise certainly very contrary and opposite to high Designs, and great Enterprizes.

The practice of this furious Doctrine is also taught by Emanuel Sa in his Confessors Aphorismes, under the words Tyrant, King, and Clergy.

And very expressly by the Jesuit Guinard, in his Manuscript written with his own hand, which he did acknowledge in full Parliament, teaching the Doctrine of this Aphorisme against the two Kings, Hen. III. and IV. by name, in these words; That the cruel Nero was killed by Clement, and the Counterfeit Monk dispatched by the hand of a True Monk. That the Heroick Action achieved by James Clement, as a gift of the Holy Ghost, was called by that name by our Divines, which was justly commended by the late Prior of the Jacobines, Burgoin Confessor and Martyr. That the Crown of France might and ought to be transferred unto some other Family than that of Bourbon: That the Bearnese (meaning Henry IV.) albeit he were converted unto the Catholick Faith, should be treated more kindly than he deserved, if the shaven Crown of a Monk were bestowed on him in some well reformed Cloister, there to undergo Penance for so many mischiefs as he had brought on France, and to bless God that he had given him the Grace to repent before his death: But if he could not be deposed without War, War should be raised against him; and if War could not be made against him, he should be kill'd.

This

This same Doctrine is also the Content of the whole Book made by the Jesuits, entitled, *Of the just Exclusion of Henry III. from the Crown*; which was imprinted in the year 1591. by John Pillenotte, Bookseller of the Holy League, and by Licence of his Superiours. In the Preface, they say amongst other things; *And forasmuch as this is a common cause against the other Henry also (under it of the great Henry IV.) it will be needful, that after we have spoken of the just deposition of the former, we shew that the other also must be excluded, chased away, and kill'd.* And it was done accordingly by that mischievous and detestable Assassin, the fourteenth of May last, if not directly, yet at least indirectly by this Doctrine. And this Doctrine was prudently condemned by the Doctors of the Faculty of *Sorbon*, and by the Decree of the Wise and great Parliament, Protector of the Life of our Kings, when it caused this damnable and abominable Book of *Mariana*, the Spanish Jesuit, to be burnt by the hand of the Common Hangman, May 27.

The same also doth the Book entitled, *An Apology for Garnet*, newly printed; a Book which deserves as much, or more censure and condemnation, than that of *Mariana*, so full is it of Abominations, surely unworthy of Christians, such as these Authors boast that they are.

And so much also doth that Book teach which the same Fathers caused to be printed under the name of *An Apology for John Castle*, their Disciple, who by his Examination confirmed the truth of this Aphorism, as may be seen in the Original which is in the Record of the Court, a Testimony very well verified by an infinite of Gentlemen, Presidents, and Councillours, worthy of Credit. See here the words:

Interrogated, by whom he was perswaded to kill the King, he said, *that he had learn'd in many places, that it was held to be lawful to kill the King, and that his Master Peter Gueret, who said the same, called him Tyrant.* It being enquired, if the Proposition of killing the King was not common amongst the Jesuits; he said, *that he had heard them say that it was lawful, and that he was not within the Church; and that he was not to be obeyed, nor held for a King, till such times as the Pope should approve him.* Lastly, being examined in the great Chamber by the Lords, the Presidents, and Councillors thereof, and of the *Tournelle* assembled together, he made the same Answer, and manifestly maintained the Maxim, *that it*

was

was lawful to kill Kings, and particularly, King Henry the IV. then Reigning, who is not in the Church, (as said also that Devil, that furious Monster of Nature, that abominable *Ravilliac*) when they told him that our Henry the Great was the Most Christian King, and that therefore Christ did forbid to kill him; That would be known, and ⁵ Tom. 6. *swered the Villain.* Hereby we see that Kings are such as the ⁶ Je-
^{p. 256. &c.} suites, our Lords, please to make them Christians, or not Christians when they please them not.

⁶ Advers. The impudent *Creswel.* ⁶ *The Royal Power is of Civil Right; it is*
 edit. Re- *therefore in the Arbitriment of the People to know who ought to be King,*
 ginz, p. *or not: Which is also the Opinion of Cardinal Bellarmine, Book*
 245. *2. of the Roman Bishop, Cap. 7. and Book of the Clergy, Chap. 28.*

In the Jesuites defence, in *Tom. 6. of the Memoirs of the League:*
⁷ For the confirmation of this Aphorisme, *Ehud's* Example is al-
⁷ p. 28. *lleged by the Jesuite Commelet,* ⁸ in his *Lent Sermon 1603. in the*
⁸ Jud. 3. *Parish of S. Bartholomew, the King being then Catholick: We*
have need, saith he, of an Ehud, be he Monk, Souldier, or Shepherd,
it matters not; but we have need of an Ehud. An Example which
 was not forgotten by *Mariana* in the 59th Page of his Book; and
 it is the Opinion of the Doctors of the Roman Church, *Cajetan, a*
Soto, Thomas Aquinas, Silvester Humanus. Who knows not the
 advice given by Cardinal *Pelve* to the Lords of the House of
Guise, which were intercepted amongst the *Memoirs* which he
 sent them from *Rome*, by the Lord Marquess of *Pisany*, at that
 time Embassadour to the Pope? *You must, saith he, prompt the*
Priests of the Party of the Lords of Guise, that when they hear the
Confessions of those who come to them to confess their Sins, that they
perswade them to favour the Party of the Lorrainers and Giseards,
descended from Charles the Great, by whom alone there is hopes of re-
storing the Roman Church, now defaced in France, and to chase Henry
the III. from the Royal Throne.

APHORISM II.

IF any Subjects have a King, or Prince, that is *Lutheran*, or
Calvinist, who would perswade, or force them, as in *England*,
 to follow his Heresie; then are those Subjects free, and at liberty,
 from all homage and obligation of fidelity due unto them; and
 it is allowed, and lawful for them to depose, exclude, and oppress
 their Prince, being such a one, and exterminate him.

The

The Examination of this Doctrine.

This is declared in the Acts of the Jesuite Garnet; ¹ one named ¹ Pag. 68.
Parry came into *England* at the perswasion of Cardinal *Como*, to Ann. 26.
kill the Queen, (as rejected by the Church) as a thing by right law- Regni
ful and allowed him to do. So also the said *Garnet* and his two Elizab.
Companions, Jesuites, who not long since conspired by a Mine to ² Pag. 66.
blow up all the Grandees of England assembled in Parliament, as ³ Ex con-
is to be seen in the Acts of the said Garnet, printed at *London*: as ⁴ gruo &
Where it is also said, ² *That this Plot and Conspiracy was peculiarly* ⁴ condigno;
and properly called the Jesuitique Treason, as that which did truly ⁴ Confirmatur e-
and worthily belong unto them: ³ *For they were the Authors and Pro-* dicto Re-
moters of it; and who knows not that in such Crimes the Author is ⁵ *more blame-worthy than he that executes them.* ⁶ public.
^{10. 15.}

This is also the Doctrine of *Conrad Brunus*, ⁵ saying, *It is to no* Jan. An.
purpose to say that Christ constrained not his Disciples to return and ⁶ ejus Reg.
come back again to him, when they had departed from him; for at that ⁶ III.
time the Church in its beginning; Christ and his Apostles would not use ⁶ de Hæret.
their Powers; whilst that Prophecy, The Kings of the Earth shall lib. 3. cap.
adore thee, and all Nations serve thee, was not as yet accomplished. ult. num.
But now at this time when it is accomplished, the Church hath good right 13. p. 309.
to make use of, and exercise its full power, to force and constrain the ⁶ cap. 14.
Hereticks to return and come back to Catholicisme, according to that
which is said by S. Luke, Compel them to come in. ⁶

APHORISME III.

THAT which is yet more, The same Subjects may make their
 Emperours, Kings, Princes dye by Poyson, provided that
 their Divines, Jesuites, and other Learned and Grave Person-
 ages do judge them to be Tyrants: But with this exception ne-
 vertheles, That he whom they would put to death do not himself
 promote his own death.

The Tryal of this Doctrine.

The Jesuite *Mariana* of *Toledo*, is the Author of this Maxim in
 his Book of the Prince, ¹ when he saith, *What matters it whether* ¹ lib. 1. cap.
you make him dye by the Sword, or by Poyson? In truth there is less ² 7. p. 65, &
 67.

danger in Poyson, and a greater appearance of impunity: But see the exception which I advise to be observed, when this is to be done with Poyson; that is, that he whom you would put to death be not constrained, nor forced to take the Poyson, which taken doth cause his death: so it must be given him that he know not of it, by some stranger, that he whom you would have to dye, do not assist to procure his own death: that the Poyson be so compounded, that it have such force, that being rubbed on his Chair, or some part of his Garments, it have, I say, force enough to make him dye immediately. And a little after, I advise to attempt the Life of the said Princes with Poyson; but such as operates so nightly that the Prince be not constrained to act towards his own death.

^a Eod.
cap. p.
68.

From him, the English Jesuite, Richard Walport took his instruction, about twelve years since, who instructed Edward Seguerre to kill the Queen of England, and Earl of Essex; not by making them drink or eat Poyson, but by rubbing their Chair only in such manner that the one or the other should dye by touching it only.

^a Memo-
res de la
ligue,
Tom. 4.
p. 15, &c.

And that these Grave Persons are Jesuites, appears by the approbation which is set before the three Books of Mariana, by their General Aquaviva, to the reading whereof I refer you. So they make a King what he himself pleases; if the Jesuites be not his Friends all is to no purpose as to what concerns him, his Life hangs on a single thread: Good God, What Maxims of Estate have we whilst we suffer them to increase, and grow numerous and mighty in our Kingdoms! Whereby we Authorize them who hold in their Sleeves the Life and Death of Kings, in case they humour them not.

APHORISME. IV.

^a De Tem-
poral. Ec-
cles. Mo-
narchia,
lib. 1. cap.
3. & cap. 11
^b Cap. fol-
licit. 6.
de majo-
rit. & obe-
dient.

^c Lib. 1.
Exem.
Rom.
Cur. Sect.
7. p. 85.

THE Pope may give the Kingdoms, Principalities, and Dominions of all Hereticks and Infidels to Catholicks, which gifts abide firm and valid for ever.

Francis Bosius, 'The Pope, saith he, is he by whom Kings reign, according to that which is said, by me Kings reign.

Item. 'The Pope may do what God doth:

Item. To the Pope is given all power in Heaven and Earth, he rules from Sea to Sea. ³

Platina in the life of Gregory VII. alledged above in the first Aphorisme of the first Chapter. It is in your power to give and take away Empires, Kingdoms and Principalities; and briefly, all the good which mortal Men possess on Earth.

So

So *Julius* the second divested the King of *Navarre* of his King.^{Att.} dom, and transferred it unto the Dominion of the *Spaniard*, be-^{Nebriß. 1. de bel. Navar.} cause he followed the party of King *Lewis XII.*

So that he might excite and more easily induce *Matthias* King^{c. 3.} of *Hungary* to make War against the *Hussites*, he gave him for recompence all that he could take in *Hungary*, the whole Realm if *Ranzan*. he could master it. Hence also came that which *Historians* re-^{in Epir. rerum Hungaric. Indicc 33.} late of *Artabalipa*, King of *Pern*, who said that the Pope must needs be either a great Fool, to give that unto others which was not his own, or a very wicked and impudent Impostor, who^{d. 258.} would expel the true possessors, and subject other Mens Lands^{Benzo. Lopes.} unto Strangers, and put Men in Arms, to the end that they might kill one another.

CHAP. IV.

APHORISME I.

IT is lawful for *Jesuites* and other *Catholic* Priests, when they are brought and examined before *Heretick* Judges, to deceive the said Judges in their answers by Equivocal words of two or more senses, to the intent that by these means the truth may be less known: And moreover it is lawful for them to disguise their Names and Habits, that thereby they may the better insinuate themselves every where, and more easily and favourably advance their designs and intentions.

The Proof.

Edmund Campion the Jesuite, in his Jesuitical Epistle of the year 1583. hath confessed, that being in *England*, 'he changed his'^{Trevit. excus. p.} Name every hour, and went in a disguised Habit.

Item. 'To change their Names, disguise themselves, and not tell their'^{25. 24.} true Names, are things allowed them by their Rules.

In the Acts of the Jesuite *Garnet*, it is said that he did often^{In Ep. de perfect. Anglic. p.} change his Name, as his Companions also did, p. 1. 22. 34. 59. 72. 86. 97. 104. 107. 108. 133. ^{126. 213. 314.}

So the Jesuites of *Ratisbon*, *James Keller*, and *Conrad Vetter*,

made no difficulty of disguising their Names, and so he who not long since made the Book Intituled, *The Amphitheatre of Honour*.

So the said *Garnet* having denyed before the Judges that he had ever been an Accomplise, or had consented to the *London-Powder-Plot*, for blowing up the Parliament, or that he had ever prayed
³ p. 101. that it might prosper; seeing himself convinced, ³ answered, *That he had prayed for this great Enterprize, but in such a sense, that he intended that it should be the cause of breaking some very severe Laws made against them.*

⁴ p. 107. *Item*; ⁴ Being examined whether he knew the *Jesuit Hall*, and desired to answer without Equivocation, he said obstinately, and upon the damnation of his Soul, iterating it many times, *that he had never been with him*. But when the said *Hall* maintained the contrary before him, the said *Garnet* blushed; and craving pardon, said, ⁵ *that he had failed greatly, if he had not been covered and defended by the Doctrine of Equivocations.*

⁵ In cap. humanæ aures, 129. 5.

Martin Navarre (whose Doctrine *Gregory XIII.* did certifie to be altogether irreprehensible and divine) hath written a whole Treatise altogether of the Doctrine of Equivocations, in favour, as he saith, *of the most Illustrious Company and Society of the Jesuits*.
⁶ P. 352. And a little after he teaches; ⁶ that a man may lawfully conceal num. 16. and hide from others that he is a Catholick.

APHORISME II.

It is also lawful, and allowed the Jesuits, and all other Catholicks, to make use of Equivocations, even then when they are examined before Catholick Magistrates and Judges, and that as well upon Oath, as without Oath, especially when the Party examined holds not the Examiner to be his competent Judge⁷, or when the person examined hath an opinion in his mind, that the Examiner, though a competent Judge, hath not lawful power to examine him, or when the adverse party hath no just cause to sue him.

⁷ In dict. cap. humanæ aures, 22. 9. 5.

The Proof of this Doctrine.

⁸ In dict. cap. humanæ aures, 22. 9. 5. Doctor *Navarre* proves this Doctrine after ⁸ *Angelus Perusio*, and *John de Anania*, relating the following History: *Saint Francis being examined by certain Serjeants who pursued a Murderer,*

derer, (the ² Jesuite *Silvanus* substitutes a Robber into the Murderers place (he might be both) if such a Murderer passed that way or not, who putting his hands into his sleeves answered them equivocally that he did not pass that way; meaning that he passed not through his sleeves. Whereupon *Navarre* adds this, That the Doctrine of Equivocation was taken and grounded upon that excellent Answer of the great Patriarch *S. Francis*.

A like Equivocation is related in the *Gloss* by the Canonist, ³ which the said Doctor affirms to be very express and received by every one; and commends and approves it as a very just and equitable Answer. The same Doctor in the same place relates, ⁴ that *S. Thomas* inquiring whether a Criminal being examined before a Judge, who proceeds judicially, of some Crime, be obliged to speak the truth, or to answer by Equivocation otherwise than the words import, whether he answer before a Sovereign Judge without, or with an Oath, saith, That he may use Equivocations, and Amphibologies, whether they be taken from the double signification of the words, or from the double meaning of the Examiner, or of the Examined, although it be false according to the intention of the Examiner.

The same *Navarre*, Yea, saith he, if a Judge examine unjustly any Person, and upon Oath, he is not bound to answer according to his intent. The same instructing a Witness, He may say, by Equivocation, that he knows nothing thereof; intending to say that he knows nothing that he is obliged to confess.

In another place instructing a Pleader, who is commanded to speak the truth, or to calumniate some person, it must be known whether this demand be justly made by the Judge or no; so the Pleader may deny, or affirm, according to his own pleasure, without regard had at all to the Judges intent.

So the Jesuite *Tollet* ⁵; and if any one be examined by his Superior, after he hath taken an Oath, if he be judiciously examined, he is bound to answer without Equivocation; if unjustly, he may use it, and ought not to answer according to the mind of the Judge, but according to his own: But if the Crime of which he is examined be not yet revealed, then he may use an Equivocation, and say, I know not, intending notwithstanding in his mind, nothing which I can tell you; or I have not done it, meaning in his mind, I have not done it now. And any one who is thus examined whether he came from such a City (of which a report is spread that it is infected with the Plague) though he be examined on Oath, may answer, that he did not, though in truth he came.

² In *Philippica*, p. 5.

³ *Nequis* caus. 22.

⁴ q. 2.

⁵ *Page*, 351.

⁵ *Instruct.* Sacerdot. l. 4. cap. 21.

⁶ Dis. thence; so that he secretly in his mind say to himself, that such a
 cap. hu- Town is not infected, or that he himself is not infected, though
 manz, P. he came from an infected Town; being that so doing he doth no-
 348. thing against the principal intention of the Guards. ⁶
⁷ Tom. 3. Suchlike Doctrines are shown and taught by the Jesuites, Gre-
 disp. 5. q. gory de Valencia, and by Henry Garnet in his Acts. ⁸
^{13.} de reo punct. 1,
 & 2.
⁸ Pag. 97,
 & p. 107.

APHORISME III.

NO Catholicks are obliged to answer any private Catholicks according to their minds, but may use equivocal and ambiguous words, on purpose to deceive and gull those who do examine them.

¹ Ubi 1. Navarre. *By this Doctrine of Equivocation, saith he, many lyes*
 P. 351. *and offences may be avoided, when an answer is made in some ambigu-
 ous sense:* As if the question be whither you go, how much money you have, whether you have borrowed, given, written, what this Party hath, what that said, and an infinite of other such questions? *whereunto an inoffensive answer may be made by some double meaning.* As if, for Example, one demanded Money, a Book, or some like thing of you, and you answered, I have it not, or I have none, when you have it; intending notwithstanding to say, yea, but not to lend you, or that I am not obliged to tell you, discover it to you, or tell you of it, or suchlike ambiguous phrases.

² In Phil- The Jesuite Silvanus, *It is allowed, and lawful to use Equivoca-*
 lippica, *tions and ambiguous words, and thereby to deceive them that hear them;*
 P. 7. *when he who asks the question is not your Superiour, nor your Judge.* And again, if you be not obliged to answer according to his will who questions you, *whosoever he be: And who is it that can oblige me in all things?*

APHORISME IV.

THE use of Equivocations is a very profitable Science and Doctrine, and a good sort of Prudence, which that great Doctor Navarre boasteth that he himself had taught and used, and had therein had good success with his Prince; and had taught him the usage of that so famous an *Apothegme*; *He that knows not to dissemble, knows not to rule;* and that this Doctrine had been marvellously serviceable to his said Prince, and therefore ought to be embraced.

This

This Aphorisme is found in *Navarre's Life*, which is ordinarily set before his Works; of which Doctor, see the commendation of Pope *Gregory* the XIII. above, Chap. 4. Aphorisme 1. and that of the Jesuite *Horace Tursellin*, in the Life of that Jesuite *Xavier*, where he saith, *That Navarre is a Person of very excellent Honesty and Learning*, who lived under a Prince, as he saith, ¹ *altogether* ² *averse to, and abhorring of all dissimulations*, and that Sentence he, ³ *who knows not to dissemble, knows not to rule*: to which he answered with great advantage, That on the contrary it was a very good and excellent Science for a great Prince, ⁴ *to know to dissemble well, and a good Art to know to equivocate well*. And a little after ⁵ *that*, *S. Thomas* called this Doctrine, ⁶ *a fair Virtue, and Prudence* &c. ⁷ *a good Prudence*; and that they ought to be well prized who knew to make use, and serve themselves of it. As the Jesuite *Gregory de Valencia* ⁸ *calls this Science, A prudent Defence*.

¹ In dict. cap. humanaz, p. 352.
² P. 344.
³ P. 351.
⁴ Tom.
⁵ 3. disp. 4. q. 13. de Reo pun. 2.
⁶ a
⁷ de
⁸ a

F I N I S.
